

Building Belarasa Habits in the Postmillennial Generation

Yuliana Sri Purbiyati

Darma Cendika Catholic University, Surabaya, Indonesia

Email: constantiasrip@ukdc.ac.id

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ABSTRACT

This research is a qualitative research with a case study method approach that aims to find out the efforts to build belarasa habits, various forms of belarasa, and the impact of carrying out belarasa or compassion carried out by students of Darma Cendika Catholic University scholarship recipients from academic scholarship Aquinas. Thus, students of Darma Cendika Catholic University who received scholarships from academic scholarship Aquinas as many as 105 students were the subject of this research. Data collection methods use observation, interviews, and documentation. In data analysis using data reduction methods, data presentation, and inference. The results of this study showed that 1) 77% of the scholarship students from Academic Scholarship Aquinas consistently build attitudes and actions carried out through a six-step practice of habituation to build belarasa; 2) found various forms of belarasa, such as providing direct assistance in the form of goods, establishing cooperation to create business opportunities, providing inspiration; 3) the impact after doing belarasa can be felt both for yourself and the environment. The impact for one another is the existence of mental satisfaction or life satisfaction and encourages life to be more able to be grateful so that it becomes happy because it can do so, such as spontaneously being able to give thanks, can pray for those who suffer, can make decisions to provide assistance in what form. The impact for the environment is to form an environment around where scholarship students live felt more positive because it starts from him who develops sensitivity to be more able to carry out belarasa so that it can be transmitted to others around him, building networks by forming cooperation with institutions or other parties.

INTRODUCTION

Intelligence and intellectual activities are very important for students because they are struggling with thought and science. Students should develop intellectual intelligence so that they are able to think critically and become modifier agents. But intellectual intelligence is not the only thing that must be developed by students. In order to answer the challenges of today's era, it is necessary that the person is not only intellectually

intelligent but also emotionally, socially, and spiritually intelligent. manfaat

One of the cast values, Darma Cendika Catholic University (UKDC) is caring or belarasa. If it is associated with the four intelligences above then belarasa or care belongs to the spiritual intelligence.

Efforts to develop *belarasa* is expected to keep pace with intellectual intelligence so that students are expected to be ready to enter into the world of business and industry era 5.0 which is full of challenges especially the ongoing Asean Economic Community. That means requiring readiness for students who will become workers in the situation of Asean economic integration that is in line with free trade between Asean countries. The impact of course, there are many positives in this era but there are also many negative things that result in stress and pressure. It is expected that existing in the spiritual intelligent state can ward off negative things, such as free competition in the economic market, soul or character assassination, violence, hate speech, hoax news that sometimes divides the union.

Our workforce must have an edge. Excelling in academic, intellectual, technological fields is a must. The question is can our workforce deal with the pressures in today's world? However our workforce must be able to contribute itself to their communities, in the world of work and in society. Our workforce must also be creative and resilient such as how they should behave during a pandemic, such as for example during the current covid-19 pandemic. A person's personality will excel if he has superior intelligence with a superior personality as well.

Facing the world as it is today is important to cultivate *belarasa* or compassion (Joseph, 2020). In this increasingly individualistic era, there are many communities formed, both in the real world and cyberspace. Human identity as a social being is an identity that can be called lasting. Times change, circumstances change but people still need communities to sustain them so that they can survive and prosper, which in turn requires other human beings to engage in them and compassion is a means that encourages human involvement (Mackay, 2018). To that end, it makes more sense for humans to cooperate than to compete: in fact, our survival as a species depends on it. It is better to act altruistic to others who need help, such as those affected by natural disasters, injured in accidents, missing, or weak and confused parents even frightened. Compassion can lower anxiety levels, be able to encourage tolerance to difference, build a better society, forgive each other (Mackay, 2018). The more a person shows his compassion, the more authentic that person is. (Joseph, 2020).

How important it is for man to be himself and authentic or genuine. A workforce that performs with authenticity will also perform with its compassion. How high the difficulties faced with compassion that students have (in this case labor) can certainly overcome it. That is the need for personality excellence that simultaneously intellectual excellence so that there is a balance in

human beings. Compassion answers the needs of this age (Joseph, 2020).

For that there has been some research related to *belarasa*. The study titled "Aquinas on compassion: has he something to offer today" which is a response to the opinions of Saint Thomas Aquinas shows that Aquinas offers a carefully calibrated flavor as a decisive emotion, a gradual development in the model of friendship, the relationship between cognition, effectiveness, and action (Ryan, 2010). Similar research commenting on St. Thomas Aquinas's opinion on *belarasa* shows that human beings are driven by experience while for God in looking at and alleviate human suffering is not a *belarasa*, but God shows His love freely and embraces anyone who suffers. (Reynolds, 2013).

Psychologically it's very good for mental health. The existence of suffering in humans encourages people to make a *belarasa* (Seppala 2013a). Research in terms of physiological properties of nerves that are thought to evoke *belarasa* with meta-analysis of Functional Magnetic Resonance Imaging (fMRI) in terms of *belarasa* and related neural processes shows the results that occurred neural processes consistently identified as related to *belarasa*. (Kim, Cunningham, and Kirby, 2020).

Research in the field of health on *belarasa* has also been conducted. *Belarasa* is very necessary in the treatment process because *belarasa* is not an option. However, *belarasa* too often considered less important than other treatments (Haslam, 2015). Widely recognized and accepted the increasing research *belarasa*. However, there is still no consensus on definition and lack of a strong measure of psychometry. For that research review entitled "What is compassion and how do we measure it? A review of definition and measures" proposes the definition of *belarasa* and offers a systematic review of self-assessed actions and observers. It is also proposed that *belarasa* consists of five elements: recognizing suffering, universal understanding of human suffering, feelings for people who suffer, tolerating uncomfortable feelings, and motivating to act/do to alleviate suffering. (Strauss et al., 2016).

From the studies that have been done shows how important it is to *belarasa* from various aspects, such as transcendent, spiritual, psychology, anatomy of the human body, health services. By *belarasa* it will show human authenticity in acting and socializing. In this study, the authors focused on building habits for young people, namely millennials. The focus is a new thing that is worth researching because there is no research that discusses it.

The postmillennial generation to call the generation after the millennial generation, namely generation Z. (Dimock, 2017). Secara longgar, generation Z is a person born between 1995 to

2010. Generation Z is a descendant of a true digital generation who from a young age, they have been exposed to the internet, social networks, and mobile systems. That context has resulted in a hypercognitive generation that is very convenient by collecting and referencing multiple sources of information and by integrating virtual and offline experiences. (Francis, Tracy and Hoefel, 2018). They value individual expression and avoid labels. They mobilize themselves for a variety of reasons. They strongly believe in the efficacy of dialogue to resolve conflicts and improve the world. Finally, they make decisions and connect with institutions in a very analytical and pragmatic way. (Parker, Kim and Igielnik, 2020). That's the postmillennial generation, which is generation Z which is the descendant of the true digital generation. They value individual expression, believe in dialogue to resolve conflicts, and make decisions in analytical and pragmatic ways.

Thomas Aquinas uses the term 'misericordia' as a means that a person is so affected by the suffering of others that it moves to alleviate that suffering. 'Misericordia' more specifically signifies the elimination of the suffering of others, namely the provision of relief to alleviate suffering. (Ryan, 2010). It is literally "suffering with". Belarasa involves feeling moved by the suffering of others so that the heart responds to their pain and the heart moves to help the suffering person in a certain way. (Neff, 2016). Belarasa is a deep awareness of suffering and a desire to alleviate it. (Sinclair et al., 2017). Belarasa is different from empathy or altruism. Belarasa is an emotional response when feeling suffering and the heart is encouraged to help relieve it. Empathy is a profound experience of the feelings of others. Altruism is an act that benefits others that may not be accompanied by empathy or empathy (Seppala, 2013b).

Belarasa is the noblest of human love, because it is a form of love that gives without hope to receive a reward. With regard to interhuman relations if human beings have mastered the art of belarasa, then man can end the relationship well (Mackay, 2018). Belarasa is a feeling that arises when faced with the suffering of others and motivated to relieve it (The Greater Good Science, 2020). Thus, belarasa is a response to suffering as the noblest form of love expressed by feeling the suffering of others and relieve it in a certain way or way. Belarasa can be referred to as truly belarasa if it has reached on the act of helping to alleviate suffering. Belarasa is not only a feeling of suffering but belarasa is a feeling of suffering up to real deeds to alleviate suffering.

Basically humans evolved to share. That's how people survive taught by our ancestors. (Keltner, 2015). Belarasa is most easily felt when people have similarities with each other (DeSteno,

2012). Therefore, belarasa need to be built so that the more days grow and the real action that looks like the shape. An example of practice throughout the day is the practice of improving behaviors that favor social relationships. (Seppala, 2013a), done sincerely and without asking for a reward (Tremaine, 2015). Loving yourself is also a form of belarasa because there is a self-depravity always attacking and blaming himself and that is not a form of belarasa (Krieger et al., 2016).

Belarasa is man's noblest love, as a form of giving love without expecting retribution; selfless love. Thus it shows a sign that we recognize our same humanity. (Mackay, 2018). We can also give charity, listen to others kindly and lovingly, exemplify kindness (The Greater Good Science, 2020). Belarasa involves showing characteristics such as empathy, sensitivity, kindness and warmth – and when this is lacking, too often one of the underlying factors of poor care is caring it is duty-based care rather than people-centered care. Duty-based attention is often not personal and not what people want. That is the various forms of embodiment of belarasa (Haslam, 2015). Thus the forms or various forms of belarasa are 1) doing deeds, 2) listening to others well and lovingly, 3) giving examples of acts of belarasa by doing acts of retirement. The condition of doing so is sincere, without any strings attached.

Belarasa involves kindness towards one's own self, because respecting one's self means having an attitude to others. The ability to think of a person's distressing experience as turbulent and ind abiding and something that connects with others rather than isolating one's self from others, and awareness of one's own thoughts, feelings and emotions (Neff, 2016). Given the inescapable human nature of the suffering of others, then belarasa can have a transformative positive psychological effect on human beings. (Bayır-Toper, Sellman, and Joseph, 2020). There are several benefits of self-esteem, namely lowering anxiety levels, encouraging tolerance to differences, mutual respect, willingness to forgive. (Mackay, 2018). Belarasa is also able to reduce the sense of stress within, building self-esteem and confidence, empathy, generosity, and the ability to work together (Seppala, 2013a). Belarasa can also reduce fear. (Jazaieri, 2018). Belarasa can open one's heart, enlarge perspective and identity, increase happiness and health (Tremaine, 2015).

Everyone's dream is to live happily without problems. The reality is that the condition of inner satisfaction feels un achievable and experienced but can be achieved. Inner satisfaction is found when a person realizes his subconscious level, being at the time of finding joy and pleasure in the little things that come his way (Shakti, 2017). Happiness is happy in the personal life experienced immediately and at this time. Life satisfaction is happy with

personal life. Happy because loving yourself, having fortitude / patience, connecting with others, can help others (Barker, 2014). From the explanation above, it can be concluded that the benefit of self-awareness is to provide inner or life satisfaction because of one's own ability to accept one's own self, empathy, generosity, ability to work together, help others, have fortitude, and connect with others.

The benefit of being aware of the environment is encouraging people to build a better society by retaliating against negative behaviors with positive behaviors (Mackay, 2018). That way it can improve well-being because it increases the sense of interhuman connectedness that creates a sense of happiness (Seppala, 2013a). Belarasa can reduce suffering and contribute to well-being, make connected to the environment and nature, pity others, increase the possibility of peace, transmit to others and spread out (Tremaine, 2015).

The benefits will be felt if it is implemented so that the impact of implementing belarasa can be felt both on yourself and on the environment. The implementation of belarasa has an impact on yourself and the environment. Following the benefits of implementing belarasa, it can be found impact for yourself, such as having inner satisfaction by stated that his life is happier, confident, easy to appreciate, forgive, cooperate, empathize, and be generous. The impact that can be felt for the environment is 1) the environment is increasingly in a positive condition, 2) residents of the environment are happy, in the sense of healthy, happy, cheerful, no stress, 3) working hand in hand to achieve understanding with each other and peace.

Belarasa will connect people with each other by giving a positive influence so that it arises to make each other do so. The act of belarasa will spread and encourage others to do mercy (Seppala, 2013a), (Tremaine, 2015), and (Mackay, 2018). The act of belarasa is a form of implementation of belarasa. In order for the forms of belarasa continue to be carried out consistently, it is necessary to build a habit of belarasa. For that training is required (Seppala, 2013b). Regular meditation and love is one way to build a habit of belarasa. With meditation it can help people regulate emotions for the better, enhancing the human's capture of suffering (Seppala, 2013a). Meditation can increase a person's responsiveness to suffering (Seppala, 2013b).

Another way is to get used to six ways to build a habit of belarasa, namely 1) practice belarasa in a proven way, such as taking a course, meditation belarasa for 20-30 minutes, making reflections do belarasa; 2) the practice of belarasa in everyday life by giving a response to suffering directly by doing belarasa, such as praying, giving funds, or appropriate actions; 3) establish the intention to establish a habit of belarasa with a daily schedule; 4) gather evidence that has been done,

whether to regularly do the scheduled; 5) get support from the environment that the people around him are also working on the habit of retirement; 6) be open to possibilities and be loving of yourself, for example praising yourself when one is obedient to the schedule that has become his intention, when failing not to blame himself but to rise again and do his intentions (Jazaieri, 2018).

In terms of building habits based on the two opinions above found similarities, namely both build habits with meditation belarasa, namely contemplating the events of suffering that exist around us. Follow Jazaieri's opinion (2018) then meditation is included in the first or first step. Therefore, in building the habit of belarasa in this research based on the opinion of Jazaieri (2018), that is, there are six steps to build a habit of belarasa.

METHOD

This research is a qualitative approach with case study method, which is a series of scientific activities conducted intensively, detailed, and in-depth about a program, events, activities of both individuals and groups (Rahardjo, 2017). This research aims to find out the efforts to build belarasa habits, various forms of belarasa, and the impact of the implementation of belarasa on UKDC students who are ASA scholarship recipients. The subjects of this study numbered 105 UKDC students who received ASA scholarships. They belong to generation Z or also called the postmillennial generation. Generation Z was born between 1995-2010, which at this time, they were on average still students.

This research was conducted with a natural, holistic and in-depth background. Natural means that data acquisition is done in a real-life context without certain treatment. Holistic is a researcher trying to find information that will be used as data comprehensively, in the sense that it leaves no information left. In-depth means researchers conduct in-depth interviews including digging up information from the student's residential environment. Data collection is done by observation, interview, and documentation (Rahardjo, 2017).

Data analysis techniques are distinguished into three steps, namely 1) data reduction is from the data obtained in the field and then the data is done the process of selecting, focusing on simplification, laying, and transformation of rough data that arises from records written in the field. 2) Data display is the activity of arranging data in such a way as to form tables, graphs, pie chart, and others so as to provide the possibility of drawing conclusions and taking action or action. 3) Verification, namely after presenting the data and analyzing and then taking conclusions or verification (Sugiyono, 2015).

RESULT AND DISCUSSION

From the data collected in the field through interviews, observations, and documentation. It is known that the *asa* stands for Academic Scholarship Aquinas, in the name there is the word Aquinas which is the name of Saint Thomas Aquinas. Saint Thomas Aquinas himself was a mid-century figure who had the concept of thinking about *belarasa* famous for his book *summa Theologiae*. In accordance with its name, the *Asa* Board of Spirituality Section introduced the *belarasa* as taught by Saint Thomas Aquinas. The introduction of *belarasa* is carried out through a two-month course, namely November – December 2019. They are invited to explore the values of *belarasa* from understanding the concept to the implementation of the practice of *belarasa*. In January – July 2020, they designed and implemented the practice of *belarasa* as a habituation effort.

There are three things that are sought answers from this research, namely 1) efforts to build habits *belarasa*, 2) various forms of *belarasa*, and 3) the impact of the implementation of *belarasa*. As explained above, in order to build the habit of *belarasa*, a two-month course is held. Over time, after the second week of the course there were 81 scholarship students who declared themselves to continue taking the course until completion. They follow the steps by drawing up a plan and building intentions by drawing up a schedule, and follow follow-up activities in each group that has been formed. Each group consists of 10-11 students.

1. Efforts to build habits *belarasa*

In an effort to make habits work, the next step is to follow the steps of Jazaieri (2018), whose data can be considered in table 1 below. The count of 100% of the number of students who participated in Table 1 is calculated from 81 students who committed to completing the course.

Table 1

How to Build a Habit of *Belarasa* According to Jazaieri's Steps

Looking at the above exposure, it can be concluded that the six steps to build a habit of *belarasa* have been carried out well by the *ASA* Board and scholarship recipients. The *ASA* board facilitates the implementation of six measures of habituation. Scholarship recipients respond by implementing the schedule that has been prepared and willing to follow the guidance. The trustee carries out his/her duties of monitoring the practices of the students according to their group so that the scholarship recipient students get help in trying to habituation *belarasa*.

This is thanks to the support of the *ASA* Board and the Trustees of each Group. All scholarship recipients or 100% of scholarship recipients initially take a habituation course. After the second week,

77% expressed the ability to take the course until completion and practice it according to the steps so that they are called as definitive participants. It was found that 77% of scholarship students consistently carry out exercises to build habits, ranging from building intentions, implementing, and reflecting them.

2. Various forms of embodiment of *belarasa*.

Belarasa open only feelings, *belarasa* is an attitude from participating in the suffering of others to the action of alleviating suffering. So, if only to the level of suffering then it can not be called as *belarasa*. By paying attention to step II in Table 1 above, there can be found various forms of embodiment of *belarasa* from scholarship recipients. In terms of the nature of its acceptance for the recipient of the action, it can be concluded that there are two forms of action, namely 1) actions that can be directly accepted or felt because it is directly accepted in the form of visible or real acceptable, such as goods or *Java* and 2) actions that cannot be directly accepted, namely actions that the recipient does not receive directly into his hands or to his/her personal self. , like praying, opening up insights. Furthermore, it can be noted in table 2 below.

Table 2

Various Forms of *Belarasa* Embodiment

There are three types of various forms of embodiment based on the perpetrators, namely personal, cooperation, groups. In fact, the actions based on the perpetrators can not be grouped definitively. Because, what is done by the individual can also be carried out in groups or in cooperation or networking. Providing funds, *santunan* in the form of goods or services can be done in private, groups, and even cooperation. The act of praying can also be done in person, groups, and cooperation. Thus the forms of implementation based on the perpetrators can be the same as each other, what distinguishes is the number of perpetrators and how to do it.

Table 3

Various Forms of *Belarasa* embodiment Based on the Culprit

Found three kinds of *belarasa* based on the type of action, namely 1) doing charity, 2) listening to others well and lovingly, 3) giving examples of acts of *belarasa* by doing things in a way. In detail can be noted in table 4 below

Table 4

Various Forms of *Belarasa* Based on The Type of Action *Belarasa*.

Grouping by type of action also cannot be drawn a firm line between the form of *belarasa* for this type of charity, listening to the outpouring of heart, and giving examples of acts of *belarasa*. This type of praying or praying activities can be included as a charity activity and provide examples of acts of *belarasa*. All forms of *belarasa* that belong to the type of acts of charity and listening lovingly can be included into the type of action gives an example of the act of *belarasa*. Thus it depends in terms of which view it looks at.

3. Impact of the implementation of *belarasa*

A good deed draws nearer to good works. There is a pull from one good deed to another. The implementation of good deeds, in this case *belarasa* cause an impact both for yourself and for the environment in which *asa* scholarship students are located. There are several answers that are impact on one's own self, which are actually the same nuance, namely experiencing inner satisfaction characterized by a feeling of relief, peace, and happiness. These answers, such as the heart being calm, happy, joyfully peerless, relieved can help ease the burden on others.

The impact on society is the environment to be clean, disciplined, rule-abiding. For example, in the boarding house, there is a student who sees his friend's room is clean, neat, organized so that it makes the occupants *krasan* then encourage other students to be in the neighborhood to clean and tidy the room. The majority of individuals who live with scholarship students who are accustomed to doing so will be encouraged to do the same, namely alleviate the suffering of others by *belarasa*.

CONCLUSION

Efforts to build a habit of *belarasa* are carried out by following six steps put forward by Jazaieri (2018). Of the definitive course participants, it was found that 77% of *ASA* scholarship students consistently carry out exercises to build habits, ranging from building intentions, implementing, and re-implementing them and then implementing them again.

Belarasa is the act of feeling the suffering of others and lightening them. Therefore, it is found that various forms of *belarasa* embodiment can be grouped based on the nature of its acceptance for the recipient of the act of *belarasa*, namely the benefits are directly accepted and indirectly acceptable to the recipient. Various forms based on the perpetrator, consisting of three types, namely personal / individual; cooperation; and groups. Third, various forms based on the type of action consists of three types, namely charity, listening, giving examples of acts of *belarasa*.

The more ordinary people do *belarasa* then the more people can feel the impact. The impact of

the implementation of *belarasa* consists of two kinds, namely self-impact and environmental impact. The impact for one's self is in the form of inner satisfaction or life satisfaction because someone who does the *belarasa* will feel happy, happy, relieved, grateful for having the opportunity to do so. The impact on the environment is that we can attract others to do so that it has a positive influence. For example, when we live together with others and look dirty surroundings then we clean it sincerely selflessly no matter what, at any time without complaining then the action will encourage others to do the same. With other small actions, such as turning off the faucet that forgot to turn off after use, turning off the lights, unplugging the mobile phone charger gives a positive influence in the environment of the scholarship recipients living both in the family and outside the family, namely boarding or in dormitories.

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Table 1
How to Build a Habit of Belarasa According to Jazaieri's Steps

No.	Habituation Steps	What the ASA Board is doing	What Student Participants Do (Subject)
1)	Step I: Practice belarasa in a proven way: a. Course	Conducting courses by inviting resource persons who understand the reasoning.	100% of scholarship recipients attend courses and are involved in determining resource persons
		The theme of the course is ??? WHO'S SCARED!!! LET'S TAKE THE EXAMPLE OF SAINT THOMAS AQUINAS FOR RETIREMENT.	100% of scholarship recipients are involved in determining the theme of the course.
		The course is held from 19:00 to 18:30 for the delivery of materials every Friday for eight weeks.	100% of scholarship recipients are involved in determining the course schedule.
		The application of materials is carried out in everyday life by arranging a schedule.	100% of scholarship recipients arrange a schedule as a follow-up to the course.
	b. Meditation belarasa 20-30 minutes	Meditation materials are delivered during the course	100% of scholarship recipients take part in meditation practice.
		Joint exercises are carried out during the course.	84% of scholarship recipients convey the impression of meditation practice.
		Self-training is carried out according to the daily schedule.	Self-guided meditation exercises are guided by the course builder, 100% of the students attending the course.
		Questions can be directly asked to the resource person by phone or whatsapp chat (WA)	69% of scholarship recipients asked about the development of meditation practice to resource persons or group builders
			77% of scholarship recipients tell their feelings after meditation practice to the resource person or group leader.
	c. Arranging reflections on retirement activities	How to compose reflections is given at the time of the course.	46% of scholarship recipients ask how to make reflections
		The practice of composing reflections is carried out at the time of the course	100% of training scholarship recipients make reflections
		The practice of arranging reflections is carried out daily	100% of scholarship recipients make reflections every day, accompanied by their coaches according to the group
		Reflections are collected once a month to pembina at the end of the month.	77% of scholarship recipients on time collect reflections at the end of the month
		Consultation on the preparation of reflection can be to the Coach or resource person can be at any time by phone or chat WA.	54% of scholarship recipients consult on the preparation of reflections to the resource person
2)	Step II: Practice in everyday life:		
	Responding to the suffering encountered: a. Spontaneous	Pray together every night from their respective residences as the closing prayer of the day concerned and pray for the	100% of scholarship recipients attend night prayers at 9 p.m., from their respective places three times a week online. They pray to feel the agony of

	prayer	request of members or anyone else, whatever is experienced on this day	the joy that occurs among scholarship recipients, their friends, neighborhoods, cities, provinces, even countries.
		Practice sharpening the senses so that it has sensitivity to suffering, using: - Eyes to see - Ears to hear - Mouth to pray - Hands to give charity - Legs to perform stunts - A sense of pain, joy with others - A sense of compassion, generosity, ready to help.	100% of scholarship recipients try to practice by maintaining awareness. However, when the college assignments began to increase, 84% of scholarship recipients forgot to practice because awareness changed with full thoughts about the tasks so that • the heart is not calm, • the mind is not focused, • anxiety and worry arise due to the large number of tasks that must be completed as a student.
	b. Provide context assistance	Invite students to analyze the prospective beneficiaries: the situation and the appropriate assistance in accordance with the efforts of the ASA.	Scholarship recipients conduct field studies to find strategic points for those who need assistance so that the provision of assistance is on target.
	c. Memberikan derma	Suggesting donations is not money but necessary items: - Sembako - Mask - Toiletries - Hand sanitaser - Internet data package	<p>In collaboration with the Division of Socio-Economic Development of Redemptor Mundi Church, scholarship recipients form a love post to distribute assistance during the covid-19 pandemic: Make a donation for four months to: • pedicab driver • boarding students around UKDC • Residents around UKDC.</p> <p>In cooperation with the UkDC Mahasiswa Executive Board (BEM) : • Handing out masks to road users at red lights near UKDC • Distribute toiletries to students who boarding around UKDC</p> <p>Helping a friend: • Practice listening well to the outpouring of the hearts of friends and maintaining their confidentiality. • Promoting friends' efforts: create promotional flyers, broadcast promotional brochures</p> <p>In cooperation with The Monastery of Santa Rosa de Lima Surabaya: • Sharing internet data packages to UKDC students who are boarding near the UKDC campus. • • Handing out stationery for school preparation to children around the Convent of Santa Rosa de Lima</p> <p>Cooperation to open business insights and opportunities: • Working with Sekolah Selamat Pagi Indonesia (SPI) held four webinars to open insights and productive economic business opportunities for UKDC students.</p> <p>• In collaboration with one of the writing</p>

			<p>companions of the Language Hall of the Ministry of Education and Culture of the Republic of Indonesia, which in 2020 is the first national level champion in writing essays. Resource persons provide literacy and journalism training for all ASA scholarship recipients and UKDC students who want to join. Training to encourage students to enjoy writing. From writing there are opportunities to make money so that it can help student finance.</p> <ul style="list-style-type: none"> • Pay attention to news, such as fundraising news for the treatment of children's diseases. Then researched the veracity of the news then the news was posted on a WA group of ASA scholarship recipients accompanied by an invitation to make a donation. Students can post to their social media.
3)	Step III: Establish intentions	Invite students to draw up a daily schedule from waking up to going to bed at night.	The intentions of scholarship recipients are poured into the daily schedule. 100% of the students in the course make up the schedule.
		Invite students to settle the schedule that has been prepared.	<p>77% of scholarship recipients keep the schedule</p> <p>15% of scholarship recipients say they often keep a schedule</p> <p>7.7% of scholarship recipients say they often forget</p>
4)	Step IV: Gather the evidence that has been done	Asking students to write down the evidence done to themselves: self-respect without self-blame.	77% of scholarship recipients write down what they have done and try to respect themselves even if they fail to carry out their schedule.
		Asking students to write down anything that has been done for others.	<p>77% of scholarship recipients write down actions or actions that have been done for others who live with scholarship students, for example:</p> <ul style="list-style-type: none"> • When looking at many piles of dirty dishes, with the joy of washing dishes even if it is not his job • Turn off lights that are not used • Unplug the mobile carhger (HP) when not in use • When looking at the dirty study room, it willingly sweeps and tidys the study room even if it is not the picket schedule.
5)	Step V: Get support	Asking students to observe whether the scholarship recipients have performed belarasa as support to their fellow scholarship recipients.	Asking students to observe whether the scholarship recipients have performed belarasa as support to their fellow scholarship recipients.
		Ask the scholarship recipients to write down what are the efforts that have been made by the scholarship recipients.	<p>77% of scholarship recipients write:</p> <ul style="list-style-type: none"> • When looking at many piles of dirty dishes, with the joy of washing dishes even if it is not his job • Turn off lights that are not used • Unplug the HP cahrger when not in use

			<ul style="list-style-type: none"> • When looking at the dirty study room, it willingly sweeps and tidys the study room even if it is not the picket schedule • Listen to the expressions of grieving friends and keep their contents a secret
6)	Step VI: Be open to possibilities and be loving yourself.	Asking scholarship students to write down what attitudes appear spontaneously when they fail to carry out the schedule that has been made.	84% of the scholarship recipients initially felt unthinkable sadness when they failed but after this exercise they could interpret what happened and felt able to thank him for his failure so that he could immediately rise up and try again.
		Ask the scholarship student to write down what attitude appears spontaneously when he/she successfully implements the schedule that has been made.	77% of scholarship recipients feel very happy, relieved, happy when they can carry out the act of belarasa especially if according to the intentions he has written.

Table 2
Various Forms of Belarasa Embodiment

No	Acceptance of Belarasa Action	Various Forms of Belarasa Action
1.	Instantly acceptable to the recipient of the action	<ul style="list-style-type: none"> • Make direct donations in the form of: nine basic necessities, masks, toiletries, internet data packages. • Broadcast fundraising news • Broadcast fundraising efforts or compensation in the form of goods or services. • Make a donation in the form of funds. • Listen to friends who pour out their hearts and keep their confidentiality. • Help promote the efforts of fellow friends: create promotional flyers, broadcast promotional brochures through personal social media or groups.
2.	Cannot be immediately accepted by the action recipient.	<ul style="list-style-type: none"> • Praying • Open insights to open business opportunities • Unlock insights into becoming a writer • Open insights on the importance of public speaking for all students in particular asa beneficiary students.

Table 3
Various Forms of Belarasa embodiment Based on the Culprit.

No	Perpetrators	Belarasa form
1.	Private	<ul style="list-style-type: none"> • Provide funds, compensation in the form of goods or services. • Listen to your friends' outpourings of heart. • Pray. • Broadcast news or fundraising efforts or also compensation in the form of goods and services through personal social media. • Broadcast the promotion of a friend's efforts through personal social media. • Opening up insights by writing can make money as a single writer.
2.	Cooperation	<ul style="list-style-type: none"> • Open insights into productive economic business opportunities. • Unlocking insights by writing can make money.
3.	Group	<ul style="list-style-type: none"> • Provide funds, compensation in the form of goods or services.

		<ul style="list-style-type: none"> • Pray together. • Broadcast news or fundraising efforts or also compensation in the form of goods and services through social media groups. • Broadcast the promotion of friends' efforts through social media groups. • Sharing scholarship recipients to open insights by writing can make money as a group writer.
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Table 4
Various Forms of Belarasa Based on The Type of Action Belarasa

No	Types of Belarasa Actions	Belarasa Action Form
1.	Deeds of charity	<ul style="list-style-type: none"> • Provide funds, compensation in the form of goods or services. • Pray privately or together. • Broadcast news or fundraising efforts or also compensation in the form of goods and services through social media groups. • Broadcast the promotion of friends' efforts through social media groups.
2.	Listen to others kindly and lovingly	<ul style="list-style-type: none"> • Sharing scholarship recipients to open insights by writing can make money as a group writer. • Listen to a friend's complaint or outpouring of heart.
3.	Give an example of the act of belarasa	<ul style="list-style-type: none"> • Broadcast news or fundraising efforts or also compensation in the form of goods and services through social media groups. • Broadcast the promotion of friends' efforts through social media groups. • Praying.